



# A S E R M O N

preached at S. Iames, be-  
*fore the right Honorable Lordes*

of her Maiesties priuie Councel,  
the 25. of April. 1580. by Bar-  
tholomew Chamberlaine  
Doctor in Diui-  
nitie. *R*

We preach Christ crucified', vnto the  
Iewes an occasion of falling: and vnto  
the Greekes, foolishnesse: but vnto  
them which are called, both of the  
Iewes and Greekes, we preach Christ,  
the power of God, and the wisdom  
of God. 1. Epist. Cor. 1. cap. ver. 23.

Christ of God is made vnto vs wisdom, and  
righteousnesse, and sanctification, and re-  
demption, that he which reioyceth, should  
reioyce in the Lord. 1. Epist. Cor. 1. cap.  
ver. 30.

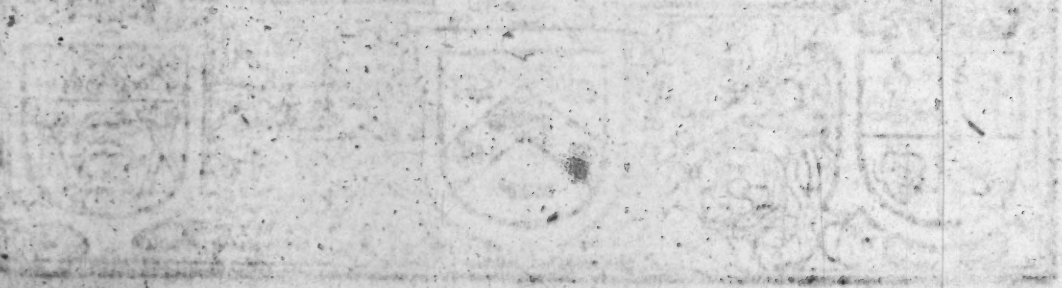
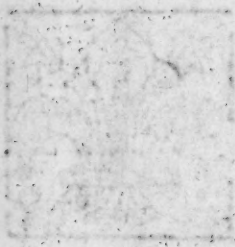


L O N D O N  
Imprinted by Iohn Wolfe.

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A. SERMON

Presented to the  
British Museum  
by the  
Rev. Mr. [illegible]  
of [illegible]  
[illegible]



To the right honorable, my  
*singular good Lord*, Sir Thomas Bromley  
Knight, Lord Chauncellor of England, Bartholo-  
mew Chamberlaine, wisheth encrease of all spiri-  
tual graces with long life here to Gods glo-  
ry, and euerlasting life hereafter with  
Christ Iesus in Heauen.



**H**is Sermon  
(right Hono-  
rable & my ve-  
ry good Lord)  
preached by me  
at S. Iames, before you, and  
the Lordes of her Maiesties  
priuie Councell, heard atten-  
tiuely, like good christians,  
and well accepted, like most  
honorable persons, contey-  
neth that, whereunto at the  
point of death we flee, and

A 2. which



## *The Epistle*

which is the summe of all religion, Christ crucified is the scope, whereunto it tendeth. And this is the auncient, catholike, Apostolicall religion. Reauealed by God him selfe to Adam in paradise. So ancient it is, embraced of the Patriarkes, Prophets, of the godly ones, which haue beene, are, and shalbe to the end of to the end of the world: therefore most catholically preached by *Peter*, *Paule*, and others, which sawe Christ in the flesh. What then more Apostolike? If then to preach Christ crucified be new religion



## *Dedictory*

gion, not catholike, nor Apostolicall, then are we brothers of new religion, and out of the catholike and Apostolike faith: But if there were neuer from the beginning any true religiō, but this (as most certaine it is) then doth our most gracious Queene, the Lordes annoynted, maintaine, and we by Gods grace vnder her preach, and all good professors in England (to the ouerthrow of poperie, and their owne comfort) embrace the most ancient, true, catholike and Apostolike faith. Our religion then is no newe religi-

-ion.

A 3

on,

## *The Epistle*

on; as the aduersaries falsly beare the world in hand; but the old religion of our forefathers the Patriarkes and Prophets in these latter daies renewed. Which if it were well considered, as it ought to be, the contention for religion at this day were at an end, and we should ioyne handes and hartes together (all hartburning set apart) to aduance Christ crucified, and risen againe, both preachers in their sermons, and all professors in their liues and conuersation. This being the matter of this short treatise, at the earnest & impor-

*Dedicatorie.*

importunat request of some,  
which heard it (lamenting  
that a good speech should last  
but an houre) I haue set it out  
for the cōfort of Gods church:  
and do dedicat it to your Ho-  
nor, by whose good meanes  
I enioy formeaintenance, the  
greatest rewarde of manie  
yeares studie together in the  
vniuersitie of Oxforde. Accept  
it I beseech you in good part,  
as a declaration of my thank-  
full heart for your goodnesse  
towardses me, and I shall (if  
God will) do more hereafter  
for the benefit of Christes ho-  
ly catholike Church, and glo-



*The Epistle dedicatorie.*

ry of God my creator. The  
Lord blesse you in all spiritu-  
all blessings in cheauenly  
things. From Holiwell in  
Huntington Shire. Nouemb.  
2. 1583.

*Your Honors most  
bound to command,  
Bartholomew Chamberlaine.*

## the Lords of the Counsell.

Christ was once offered to take away the  
sinnes of many : and vnto them that look  
for him, shall he appeare the second time,  
without sinne vnto saluation. Ad He-  
bræos. 9.



This Scripture read  
in the Epistle this day,  
founded in the nynt  
to the Hebrewes, writ  
ten by S. Paule as some  
thinke, but sprunge  
from the holy Ghost, as the Catholike  
Church belieneth, plaine in wordes,  
certaine in sence, short in reading, con-  
taineth two necessary, notable and large  
poyntes. The first is, the offering of  
Christ, and wherefore he was offered,  
in these wordes : Christ was once offered,  
to take away the sins of many. The other,  
the comming of Christ : vnto whom,  
and wherefore he shall come, in the se-  
cond branch, Vnto them that loke for him  
shall he appeare the second time, without  
sinne vnto saluation. The first is for me,  
beeing the doctrine of Christ crucified,  
which onely is to be preached : for the  
tyme also, beeing the passion weeke,  
wherein

## A Sermon preached before

wherein especially it is to be meditated:  
and for this most noble and honorable  
audience, being Christians, which seeke  
for saluation by Christ crucified, and no  
where els: and therfore contenting my  
selfe with the first part, at this present,  
by Gods grace and your honorable per-  
missions, I am to handle the passion of  
Christ: briefly to auoyde tediousnesse:  
plainly, to edyfie all: truely out of the  
Scriptures: and I hope comfortably,  
both to you and my selfe, in this order.  
First I wil touch the things which wet  
before his crosse, not al, but some. Se-  
condly what he suffered on the crosse, and  
what chaunced about the time of his  
passion: Thirdly what good wee haue  
by Christes passion, & how we should  
meditate thereon. That the Treatise  
may be to the glory of God, I beseeche  
you, &c.

**T**he bloody and bitter passion of our  
Lord and Saviour Jesus Christ,  
God and man, in the 26. and 27. Chap-  
ters of S. Mathew, is largely and com-  
fortably discoursed. How hee was be-  
trayed by Iudas with a kisse, accused of  
the



the Lords of the Counsel:

the Jewes : condemned vnder Pontius Pilate : and crucified betwene two malefactorz : his soule being troubled : his hearte greened : and his bodye tormented with the nayling of his blessed handes and fete : with the piercing of his gracious side : with the sheadinge of his most glorious & pretious blood. So the Sonne of God, the Lord of glory, the Prince of peace was intreated of miserable miscreants . So he , which knew no sinne, was made a sacrifice for our sinne. Now if the vaile of the temple did rent asunder from the top to the bottome, if the graues did open, and the bodies of Saints (which slept) arose, if the earth did tremble , and the stones cleaue asunder, when this was done: how can it be , but that wee should bee moued , when this is preached ? Our harts may tremble to think of it: so may our tongues to speake of it: yet we may reioyce in Christ crucified , that by the vertue of his passion our raunsome is payed, our woundes healed , satisfaction for our sinne made, death conquered, satan subdued, hel ouercome , sinne killed, God pacified, and we to him reconcyled.

**A Sermon preached before**

ciled. And now to begin w<sup>th</sup> those thinges  
which went befoze his crosse, may we  
not thinke his suffering was exceeding  
great, when he sweat bloud? And that  
did Christ in mount Oliues, being in  
an agonie, kneeling downe deuout-  
lye, and prayinge moſte earnestlye.  
It is an vsuall thing for a man in an-  
guish to sweate: but to sweate bloud,  
and to sweate it in such abundance,  
that euen drops like bloud, should tric-  
kle from his body vpon the ground, this  
is not an vsual thing. This was a strange  
thing. This was proper to Christ. This  
declared grieve vnspeakable, paine intol-  
lerable. And did Christ shed dropes of  
bloud for our sinnes: and can not wee  
shed one teare for the same? ¶ That my  
head were a wel of water, and my eyes  
a fountaine of teares, that I might be-  
waile the vnthankfulnes of the worlde.  
The matter which he had in hand was  
weighty: the worke which he had to ac-  
complish was great: the conflict strong:  
the enemies mighty: their assaults ma-  
ny. The worke was mans redempti-  
on, the conflict was with sinne, with  
death, with Sathan, with hell, with the  
law

lawe, and with the wrath of God . And  
would not those enemies , so many in  
number, so mighty in power, so terrible  
to behold, make a man to feare, to trem-  
ble, to sweate: If Christ had been mere  
man , he could not haue encountred  
with them: but beeing God & man, did  
encounter with them all , ouercame the  
al: leade the captiue al: and hath trium-  
phed ouer them all: Though it cost him  
drops of blood, with strong crying and  
teares. What say I drops of blood? it  
cost him more , that which was dearest  
vnto him, his life, befoze he could bring  
vnder so mighty enemies as man had,  
and accomplish so painfull a worke as  
Redemption is : and pacifie so greate a  
person, as is the most high, almighty and  
euerliuing God . O man remember the  
dropes of blood, which Christ did shed  
for thy sake, for thy sinne, for thy soule,  
and for thy saluation . Loue him for it.  
Thanke him for it . Serue him for it  
all the dayes of thy life . And thus  
much for the sufferinge of Christ in  
mount Olives.

Secondlye wee may conceyue his  
sufferinge was exceedinge greate,  
when



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when being sorrowfull and greivouslie troubled, he sayd: *My soule is very heavy even unto death*: When he fell on hys face and prayed thys: *O my father, if it be possible let this cuppe passe from me*: meaning his bitter passion. Not that he was unwilling to take it (for in all things he submitted himselfe to his heavenly Father) but those earnest speeches declared the heavy burthen of sinne which lighted on him: the paynful grieve which he endured, the greivous payne which he suffered, the great torments and terrores which he sustayned for our sakes. The soule of Christ was from heauen heavenly: neuer bespotted with any uncleannesse, but pure without corruption: notwithstanding it was heavy, and touched with the feare of death: in consideration of our sinne, which had deserved death: with an infinite number of miseries beside, al which lighted upon that innocent Lambe (which neuer displeased God, nor offended man) that by his strypes we might be healed. And what an hell thinke we was Christ in, when he prayed thys most seruently to have that bitter cuppe passe from him. No doubt

doubt he felte the wayght of sinne, the  
 wraath of God against it, the iustice of  
 God requyryng punishment for it, the  
 power of the law pronouncynge condem-  
 nation to it, the force of death, the tyran-  
 ny of sathan, the torments of hell, which  
 no tongue can expresse, nor heart con-  
 ceame. And this made Christ to say in  
 anguish of spirite: *My soule is very  
 heauy euen vnto the death.* And to pray  
 thre times: *O my Father, if it be possible;  
 let this cup passe from me: yet to shew that  
 therefore he came into the worlde, and  
 that he was content to dye, hee submit-  
 ted his wil to Gods, saying: Neuerthe-  
 lesse, not as I wil, but as thou wilt.*

Thirdly, he was betrayed by one  
 of his owne, Iudas by name, a Judas  
 in heart, a Judas in tongue, a Judas in  
 deede, came to him with a Judas kisse  
 saying: *Hayle master, & betrayed Christ.*  
 O beastly Traytor, & trayterous beast,  
 to betray thy master, and that vnder co-  
 lour of frendship with a kisse. I say, to  
 betray thy master, whome thou wast  
 bound to defend, and oughtest to haue  
 loued. It was too much for any Bar-  
 barian to haue done: but for him, the  
 which

A sermon preached before

which did call him master, which did beare his bagge, which did sitte at his Table, which was conuersant with him, to do it, was a Judas trick indeede too trayterous, shamefull and beastly. But what will not the desire of money doe? *What will you geue me* (sayd Iudas) *and I will deliuer him vnto you?* I wil deliuer him vnto you, but first I muste know what you will geue me. Iudas took part with the Iewes, Iudas betraied Christ, Iudas damned himselfe, and all for what wil you geue me: but what did his money him good, when hee had lost Christ, lost heauen, lost his soul, and damned himselfe? But what was the end of this? when Iudas saue hee was condemned, he repented himselfe, hee brought againe the thirty peces of siluer to the chiefe priestes and elders, hee saide: *I haue sinned betraying the innocent bloud*, he cast downe the siluer peces in the Temple. he departed, and went and hanged himselfe. Hanging was the end of Iudas: a fitte end for such a traytor. But that is not all, he hanges in hel perpetually for it, and he is serued as he deserued, most iustly. For bloud wil haue bloud.



the Lords of the Councel.

bloud : but did *Iudas* repent : so is the  
 text, he repented & he saide . I haue sin-  
 ned betraying the innocent bloud . He  
 did not repent truly, for then he would  
 not haue hanged himselfe . The word  
 repentance was in his mouth , but the  
 thing was not in his heart : within him  
 was a tormenting conscience, which did  
 accuse, iudge and condemne him : which  
 did set before his eyes, the heynousnesse  
 of his fact : the grienousnesse of Gods  
 wrath : iudgement without mercy : hell  
 fire without redemption : This despe-  
 rate minde made him to depart from the  
 company, to take an halter, and hang  
 himselfe. See the force of conscience in  
 Iudas. *Mala conscientia delictorum no-*

Bernardus

*strorum testis, iudex, tortor, carcer. accu-*  
*sat, iudicat, condemnat.* An euill consci-  
 ence is a witnesse, a Iudge, a tormentor  
 a prison of our sinnes . It doth accuse,  
 iudge, condemne . What thing more  
 grienous, the day & night to cary about  
 such a witnes, iudge, tormentor, prison?

*Omnia potest homo fugere prater cor suum:* Isidorus

*Nam quocunq; vadit, conscientia eum non*  
*derelinquit.* A man may auoyd al things  
 but his own hart: for whether soeuer he

**A Sermon preached before**  
goeth with him, eyther to excuse or ac-  
cuse, which are the effectes of consci-  
ence. The testimonie of a good con-  
science is a pzeious Jewell, and as Sa-  
lomon saith, a continuall feast, because  
it makes a man alwayes merie. The  
putting away of a good conscience cau-  
seth shipwake of faith, as in Himenaz-  
us and Alexander. Happie therefore  
is he, which can truly say with that elect  
vessell Saint Paule, herein I endeuor  
my selfe to haue alway a cleare consci-  
ence towards God, and towards men:  
for if our hart condēne vs, God is grea-  
ter then our heart, & knoweth al things:  
but if our heart condemne vs not, then  
haue we boldnes towarde him, and  
whatsoever we aske in faith we receiue  
of him. A sicke conscience can no Phi-  
sition in the world cure, but that hea-  
uenly Phisition Christ Iesu. To him  
therefore let vs resort with all humili-  
tie. Wnt to Iudas againe. What wil  
you giue me, and I will deliuer him  
vnto you. The desire of money is the  
roote of all mischiese. They which  
are poysoned with it doe erre from the  
faith. They pearce them selues through  
with

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with many sorowes: they fall into  
temptations, into snares: into many  
foolish & vnylome lustes which drowne  
men in perdition and destruction. But  
men of God must flee those things, and  
follow after righteasnesse, godnesse,  
faith, loue, patience, meekenesse, laying  
hold of eternall life, whereunto they are  
called. By the end of Iudas let seruants  
take heede that they betray not their  
maisters. For treason and rebellion  
most commonly haue a shamefull end.  
Such is Gods iust iudgement. Let  
maisters also beware, that they trust  
not euery seruant too farre: no not  
though he be of his household: and pre-  
tend goodwill, and seeme trustie. E-  
uen so did Iudas: yet was he in trueth  
but a seener, a dissembler, a traitor.  
For as there is no grieve, to that of  
the minde: no losse to that of life: no  
feare to that of destruction: So is there  
no enimie, to a dissembling friend: no  
treacherie to that which one of a mans  
owne may practise.

Here is Iudas for an example:  
one of Chyistes Apostles: and of his  
Householde (as I may saye) one  
that



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that asked, maister, is it I? one that  
kissed him, and seemed as trustie as any  
the rest. Yet so, all that he was but a  
Judas: a halter: a cloaker: a dissembler:  
a trayto. All is not hunny that is sweet:  
neither is all gold that glitters: so is  
not euery one a true seruant that saith,  
maister, Judas was a double fellow:  
he had one question to Christ: another  
to the Iewes: to Christ, maister is it I?  
but to the Iewes: what will you giue  
me, and I will deliuer him vnto you?  
This question of Judas so, the first  
part is verie rise in the world at these  
dayes. I will do you a pleasure: but  
what will you giue me so, my paines?  
I will lend you a summe: but what will  
you giue me so, interest? I will let you  
a peece of land: but what will you giue  
me so, a good fine? He that will giue  
most shall haue it. So all is what  
will you giue me, and litle without  
what will you giue me. But let them  
 vse it as long as they will, it is but Ju-  
das his question: Christian charitie  
asketh no such question, and yet is  
readie to pleasure and to lend. And  
this much touching the treachery of Ju-  
das

the Lords of the Councell.

Das. I will omitte for breuities sake  
manie circumstances: as that all his  
Disciples forsooke him, and fled like  
cowardes, when they saw swordes  
and stanes against him: that Caiphas  
the hie Priest accused him of blasphemie:  
that the people spitte on him  
and smote him with roddes: that Pe-  
ter denyed him with a lye, with an  
oth, with a curse. I come to Ponti-  
us Pilate the gouernour. This man  
though hee knew well that for enuie  
they had deliuered him though his wife  
sent vnto him vpon the iudgement  
seat to haue nothing to doe with that  
iust man: though hee founde no cause  
of death in him: yet like a naughtie  
man and timorous Judge hee let goe  
an arrant theefe Barabas: and deli-  
uered Iesus to bee crucified, and then  
before the multitude tooke water and  
walshed his handes, saying. I am  
innocent of the blood of that iust man.  
Hee confessed him a iust man. Why  
then did he giue sentence on him? He  
saide hee was not innocent of his blood  
and yet did consent to sheade it. No,  
no, Pilate was guiltie of Christes  
death,

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death, and could not shift himselfe of it by taking water and washing his handes. What a matter was this? Barrabas to be preferred before Christ: A murtherer let goe, and an innocent person scourged. But see enuy: they enuyed Christes vertues. *Invidia est virtutis comes.* If Pilate had beene a good man, finding no cause of death in Christ, hee would haue stood with him to death: and not for feare or any other carnall respect haue condemned him. After the Soldiers tooke him in the common hall, first they stripped him, then they put about him a robe of scarlet: on his heade they set a crowne of Thornes: in his right hand they put a reede: before him they bowed their knees in mockage, saying. *Auerex Indeorum.* Afterwarde they spit on him: and with a reede smote him on the head. Thus when they had mocked him, they tooke the Robe from him, and put his owne rayment on him, and lead him away to bee crucified. What villanie was this? Christ being God, could haue stayed their furie: Yea, haue stricken them starke dead with a word: but



the Lords of the Councel.

but hee would not for our sakes. If those Soldiers had knowne what they did, with whome they dealt, whose Sonne he was, from whence he came, and whether hee would, what power he had, they would haue staied themselves: but being full of ignorance, they did what they did. For had they knowne, they would not haue crucified the Lord of glory. But yet ignorance did not excuse. For ignorance in those which would not vnderstand without doubt is a sinne: Ignorance in those which could not vnderstand is a punishment for sinne: neither is it excusable, both are damnable. We haue heard what Christ suffered before hee came to his Crosse: that hee sweat drops of blood in mount Oliuet: that being sorrowful hee prayed earnestly to haue that bitter cuppe passe from him: that he was betrayed by Iudas with a kisse: that hee was forsaken of all his Disciples: that he was accused by Caiphas for a blasphemer: that he was denyed by Peter thrise: that hee was condemned vnder Pontius Pilate.

It followeth that I speake of  
his

A Sermon preached before  
his suffering on the crosse. Christ be-  
ing on the crosse suffered reproch of the  
passers by, of the Priestes, Scribes,  
and Pharesies: of the theeuers. The  
passers by wagging their heades reuy-  
led him, saying. Thou that destroyedst  
the temple of God, and buyldedst it in  
three dayes: If thou bee the Sonne of  
God, come downe from the Crosse. Like-  
wise the Priestes, Scribes Elders and  
Pharesies mocked him, saying. Hee  
saued others, but himselfe can hee not  
saue: if hee be the king of Israell, let him  
come downe from the Crosse, and wee  
will belieue him. The theeuers also both  
at the first cast the same thing in his  
teeth. Christ in deede saide: De-  
stroy this Temple, and in three dayes I  
will raise it up againe. The Jewes  
mistooke him: They ment that great  
Temple in Ierusalem, which had  
beene a buylding fortie and sixe yeares:  
but he ment the Temple of his bodie:  
that after they had destroyed, man-  
gled and killed it, hee would raise it  
from death the thirde day, as in truth  
hee did. Now if they had under-  
stood

## the Lords of the Counsel.

stood him, they would neuer haue mocked him with that saying: but seeing him to rise againe, haue confessed him to be the Sonne of God. The wicked priests, Scribes and Pharisees, mocked him, saying: *He saued others, but he cannot saue himselfe: If he be the king of Israel, let him come downe from the Crosse, and we will beleue him.* Christ indeede saued others, all, that beleued in him, from the guylt of sinne: from eternall death: from the tyzanny of sathan: from the curse of the lawe: from the wrath of God. Himselfe also he saued, in that he got the victorie, and rose againe the third day: but these blinde Priests, Scribes and Pharisees vnderstode not this, and therefore they mocked hym with it.

Moreouer, Christ could haue come downe from the crosse if he would, but he knewe it not to be expedient. Hee would not yeld to their fancies: if he had come downe, they would haue beleued him neuer a whitte the sooner: some would haue saide hee did it for feare of death: some to shew what he could doe: some for one respect, some for another.

And



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And therefore Christ knowinge this, yealded not vnto them, but wente forward with the worke he had in hand, which was by his crosse to appease the wrath of God, to satisfie his iustice, to make him fauourable vnto sinners, by offering a full and perfect sacrifice once for all: and therefore he is a Priest, not according to the order of Aaron, which by imperfection did neede a succession, but according to the order of Melchisedech, and that for euer.

To proceede from the first houre vnto the ninth, there was darcknesse ouer all the land, for the Sunne was darckned. About the ninth houre, Jesus cryed with a loud voyce: *Ely, Ely, lama sabachthany*. My God, my God, why hast thou forsaken me? Beholde the Passion of Christ. He cryed, with a loud voyce he cryed, vnto heauen he cryed, as one forlorne he cried: *My God, my God, why hast thou forsaken me?* No tongue can expresse: no hart conceyue the pangues, the paines, the punishment which he suffered. For the time the paynes of the damned, the torments of hell fell vpon him, which we for our sins had deserved, and should

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Should haue suffered for ever and ever in hell, had not he so suffered on the Crosse. What terror was this to behold? man in his fall, God in his wrath, sin in his desert, the law in his curse, the devil in his tyranny, hel in his torments. What terror was this? God in his wrath is a consuming fire: man in his fall is a lost cast-away, sin in his desert is a damnable thing: the law in his curse is a heavy thunderbolt: the devil in his rage is very terrible: hel in his torments is insufferable. And what a terror was this? These things Christ did behold, nay did suffer, and the payne did make him cry aloud: *My God, my God, why hast thou forsaken me?* not that God forsook Christ at any time: but this speeche declared that conflict, that terror, that torment which no creature beside could haue endured. For it cost more to redeem soules so that a man must let y<sup>e</sup> alone for ever. Then most true is that Article of our Creede: *He descended into hel*, for y<sup>e</sup> time he suffered the paines of hel together with y<sup>e</sup> extrem shame, as y<sup>e</sup> victory of sorowes whilst being held in y<sup>e</sup> grave until the 3. day, he lay as it were oppressed of death.

The

## A Sermon preached before

The vertue of his passiō reacheth down  
to hell, to redeeme mankind from the  
paynes of hel which he had deserved: to  
ouerthrow Satan the Prince of hell:  
to dissolue his woꝝkes which are sinne,  
and death: to deliuer mankind, which  
was vnder his subiectiō: to purchase  
foꝝ him Gods fauour: foꝝgeeuēesse of  
sinnes, and eternall life. Chꝛyst on the  
crosse offred vꝑ his soule and body a sa-  
crifice to saue our soules and bodies. On  
the crosse he suffred in soule and body to  
make satisfaction foꝝ our sinnes commit-  
ted in soule and body. And the suffring  
in both was so great, that he cried aloud:  
*My God, my God, why hast thou forsaken  
me?* In that he sayde, my God with a  
repetition, he assured himselfe still of his  
fauour, of his protection, and of deliue-  
rance by that speech he despayred not,  
but expꝛessed the greatest sorrowe, the  
heauyest payne that could be endured,  
foꝝ the redemption of mankind. Wee  
haue heard what a notable Sacrifice  
Chꝛist offred on the crosse, not the blood  
of Goates oꝝ Calues, but his own blood  
to purge our consciences from dead  
woꝝkes to serue the liuing God. This is  
that



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that Sacrifice which was figured by the  
Paschall Lambe, by the brazen serpent  
lyfted vp in the wildernes, by the whole  
burnt sacrifice, by the peace offering. A  
remembrance of this sacrifice, is our  
communion of bread and wine: the one  
representing Chriftes body rent: the o-  
ther his blood shed for our finnes. This  
is that Sacrifice, whereby Abel, Noc,  
Abraham, Isaac, and Iacob, all the faith-  
full Patriarches and Prophets, all the  
beleeuing persons from the beginnyng  
were saved. For Chrift is the Lambe  
slayne from the beginning of the world.  
Slayne in figure, in the purpose of god,  
in the vertue of his passion from the be-  
ginning of the world. Tunc Christus  
cuiq; occiditur, cum credit occisum.  
Then is Chrift slaine to euery one,  
when he beleueth him slaine. Jesus  
Christ yesterday, and to day the same for  
euer. From the beginning of the world  
to his ascention, that is yesterday: from  
his ascention to the common resurrecti-  
on: that is to day: from the common re-  
surrection for euer he is one. Wherefore  
one sayth, one religion, one kind of Sa-  
craments in substance, one way to hea-  
nen

A Sermon preached before

uen from the beginning, eue spirituall  
meate and drinke. Our fathers did all  
eate the same spirituall meate which we  
eat, and drinke the same spiritual drinke  
which we drinke. They dranke of the  
Rock which followed them, & the rock  
was Christ. For though they did eate  
Manna, and drinke water out of the  
Rock, yet the faithfull spiritually do  
feed on Christ. Quoniam illum visibi-  
lem cibum spiritualiter gustauerunt,  
vt spiritualiter satiarentur. Because  
that visible meate they vnderstoode spi-  
ritually, they hungred after it spiritual-  
ly, they did taste it spiritually, that with  
it they might be satisfied spiritually. And  
Bertramus saith, that our Fathers did  
eate the selfe same spirituall meat which  
wee eate. Because one and the same  
Christ fed the people in the wilderness  
with his flesh, and refreshed them with  
his blood, and now feedeth the faithfull  
in the Church with the bread of his bo-  
dy, and refresheth them with the water  
of his blood. But what is it to eate the  
flesh of Christ? It is to rest vpon him  
with a sure trust, by his grace, spirit, pre-  
sence, to be fed, nourished, susteyned to  
eter.

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eternall life. As Christ himself saith:  
Hee that eateth my flesh, and drinketh  
my blood, abydeth in me, and I in him.  
To eate the flesh of Christ, and drinke  
his blood, is to abyde in Christ, and to  
haue Christ abyding in vs. And there-  
fore saint Augustine saith: He that a-  
bydeth not in Christ, & in whom Christ  
abydeth not, eateth not spirituallly the  
flesh of Christ: although visibly and car-  
nally he p̄sseth with his teeth the Sa-  
crament of the body and blood of Christ:  
but rather eateth the Sacrament of so  
greate a thinge to his condemnation.  
Whereby it may appeare that wee at  
this day p̄each the selfe same Gospell,  
which was in the beginning of the  
wozld: that is we p̄each Christ crucy-  
fied: which was opened to our first Fa-  
ther in Paradise, renewed to Abraham,  
and all the Patriarches, figured by all  
the Sacrifices of the Lawe: witnessed  
by the Prophetes, poynted vnto by  
John Baptyste: p̄ached by Iesus  
Christ hym selfe, and delyuered by  
hys Apostles. And therefore it is  
moste true, aunient, Catholique and  
Apostolike.

Now



## A Sermon preached before

Now to the things which hapned about the time of hys passiō. The graues dyd open. The dead bodyes which slept, arose. The vaile of the temple did rent in twaine from the top to the bottome. The earth did tremble. The stones did cleaue asunder. These thinges declared that a notable person suffered: yet the Iewes were not touched. These vn sensible creatures were mooued, yet the Iewes harts were hardned. The Centurion, when he saw what was done, glozified God, saying: *Of a surety this man was iust*. The Soldyars which watched him, when they sawe the earth quake, and the things that were done, feared greatly, saying: *Truely this was the Sonne of God*. A confession to the glory of God, to the comfort of themselves, to the proouing of a Sauiour, and to the terroz of the Iewes. This man whom ye haue contemned, whom ye haue condemned, whom ye haue reuyled, whom ye haue scourged, whom ye haue crucified, truely was the Sonne of God. The renting of the Temple: the quaking of the earth: the cleauing of the stones: the opening of the graues: the rysing of the  
graues

the Lordes of the Councel.

graues: the ryſing of the dead do proue,  
that truly he was the Sonne of God,  
and without all doubt a iuſt man. A  
iuſt man in deede. For in his heart was  
neuer euill thought: out of his mouth  
neuer proceeded euill worde: with his  
body he neuer wrought ill deede: but  
in heart he was alwaies tender and lo-  
uing: in worde gentle and meeke: in  
dealing iuſt and vpright. Yet was hee  
accuſed, condemned, and put to a moſt  
ſhamefull death, the death of the Crolle  
as a moſt notorioꝝ malefactor. And  
all this was done to worke that great  
worke of mans redemption. Here come  
in certaine queſtions. The firſt is,  
whether Chriſt could haue deliuered  
himſelfe from their handes. The an-  
ſwere is, he could. For he is God om-  
nipotent: but he did not, that the ſcrip-  
tures might be fulfilled: that our re-  
demption might be wrought: that our  
reconciliation might be made: that our  
ſaluation might be accompliſhed. The  
ſecond queſtion is, whether the Jewes  
were to bee excuſed, ſeeing it was  
the good will of God, that Chriſt  
ſhoulde dye, The anſwere is, in no  
wiſe:

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wise : because they did it of ignozance,  
enuie and malice . And whereas good  
came thereby to mankind, that was to  
be ascribed to Gods goodnesse , which  
did turne their sinne to a good ende.

August.

*Deus tam bonus est, vt ex malis eliciat bona.* God is so good that he turnes euill  
to good. The thirde question is , whe-  
ther all they are damned which put  
Christ to death? I dare not so say, seeing  
Christ prayed for them. Father forgive  
them, they know not what they do. But  
this I say: whosoever of them dyed,  
not believing that person to be the sonne  
of God , the onely Mediator betweene  
God and man : the onely redeemer, and  
purchaser of forgiveness of sinnes , the  
onely high Priest of good thinges to  
come: whosoever I say departed out of  
this faith, is damned for ever and ever.

Now to the benefits, which we haue  
by Christes passion . The first is pur-  
gation of sinnes . The blood of Jesus  
Christ the Sonne of God purgeth from  
all sinne. Christ hath loved vs, and wa-  
shed vs from our sinnes in his blood.  
We are not redeemed with corruptible  
things as siluer and golde, but with the  
pretious



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precious blood of Christ the Lambe un-  
spotted and undefiled. The second be-  
nefit is forgiveness. By whome we  
haue redemption through his blood &  
uen forgiveness of sinnes. *Sanguis Chri-* Ephes. 1.  
*sti clamat remissionem peccatorum in cor-* Bernardus  
*dibus piorum.* The blood of Christ cry-  
eth remission of sinnes in the heartes of  
the godly. The third is deliuerance  
from the curse of the law. Christ hath  
redeemed vs from the curse of the law,  
being made a curse for vs. The fourth  
is from damnation. No damnation to Rom. 8.  
them which are in Christ Iesus. The  
fift, from the wrath of God. *This is my*  
*beloued Sonne, in whome I am well pleased:*  
*heare him.* The sixt is from the diuell.  
Christ thogh death hath ouercome him  
which had the power of death: that is to  
say the diuell. And after all this follo-  
weth our reconciliation to God. God  
hath reconciled vs to himselfe by Iesus  
Christ. Peace of conscience, access to  
God, and eternall life. Now to the me-  
ditation of Christ his passion: which we  
shall consider fruitfully, if wee marke  
how foule a thing sinne is: how grie-  
uous to the conscience: how displeasing

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so God: what punishment it deserueth: whose death it procured, and so repent for the same. Secondly, if we behold the passing loue of God in sending his sonne to redeeme vs: and the singuler loue of Christ in laying downe his life for vs: and so be thankfull to both for the same. If God had redeemed mankind by any other meanes, as by silver or gold, or by force of armes, or by any of his Angels: the benefit had beene the lesse: but hee did it by the death of his onely and deare Sonne. A benefit of all benefits the greatest, and neuer to bee thought on without thankfulness. And in trueth no Angell could be an Attonement maker betweene God and man: because they communicat in nature neither with God nor man: but Christ Jesus doth with both. For he is God in nature, and man in nature. And so a friend to both God and man: and therefore a most fit person to make peace betweene God & man. Thirdly we shall meditate the passion of Christ aright, if after his example we forgive our enemies when they offend vs: if we loue them though they hate vs: if wee pray for them, though  
| they

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they curse vs: after the example of Christ which forgave vs, when wee trespassed against him: which so loued vs, that he dyed for vs, when we were his enemies and sinners.

Fourthly, we shal medytate the passion of Christ aright, if wee mortifie our members, which are vpon the earth: if we crucify the flesh with the affections and lustes: that is by putting off the old man, which is corrupt throught the deceyvable lustes: and putringe on the new man, which after God is created vnto righteousness and true holynes: if we walke honestly as in the day time, not in gluttony and drunkenness, but in sobriety: neyther in chambering & wantonnesse, but in chastity: neyther in strife and enuying, but in charity. If we put on the Lord Jesus, and make no prouision for the flesh to fulfil the lustes of it: we may haue an honest care of our bodies: which is to feede them soberly: to cloath them decently: to exercise them moderatly: but so to prouide for the flesh as to fulfill the lustes thereof: so to pamper it as to make it ouerrule the spirite: this is to forget Christes passion, to seeke  
to



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to crucify him againe, to serue our ene-  
mies, from which to redeeme vs Christ  
dyled: to destroy that (as much as in vs  
is) which Christ so deere bought.

Lastly, we shal meditate the passion  
of Christ aright, if we stedfastly beleue  
by it to be saued, and liue and die in true  
repentance for our sinnes, which made  
a diuision betweene God and vs: which  
brought the sonne of God from heauen  
into this vale of misery: which caused  
the death of Iesus Christ. The confide-  
ration of this ought to make our hartes  
to bleede: to fly from sinne, as from a  
biting Serpent: to renounce the deuill  
with his works, as we promysed in bap-  
tisme: to be contrite, which is the firste  
branch of true repentance: to crye for  
mercy, which is the second: to truste in  
Christ the medycator, which is the third:  
to endeavour with a purpose to serue the  
liuing God, which is the last. Then  
though our sins were as crymson, they  
shalbe made white as snow: though they  
were redde like scarlette, they shalbe as  
wool. For the bloud of Iesus Christ the  
Son of God purgeth the penytent from  
all sin. Then God wil be on our right  
hand

## the Lords of the Counsell.

hand for ever. Then shall the Realme flourish, as now is for ever, with peace, plenty, the preaching of the Gospel, with many other godly blessings, to the glory of God, the comfort of vs, and terror of the enemy. Let vs be thankful to God for preserving vs hitherto, geueing vs peace, when others haue had the contrary: plenty, when others haue suffered scarcitie: the preaching of his worde, which others haue lacked: vnder the government of a most gracious Queene, whom we are bound as the Lords appointed to loue sincerely, to reuerence duefully, to obey hartely, to pray for zealously and continually (because God hath vsed her Maiesty as a mean to conuey ouer vnto vs his mercies) that shee may liue to the coming of Christ, to giue vp to him her Princely crowne, to receyue of him a crowne of glory for ever in the kingdome of glory: where is light and no darcknesse: life and no dying: peace & no discorde: where is mirth without mourning: fauor without mistyking: knowledge without ignorance: where is holynes and no sinne: vprightness and no hypocrisie: trueth and no false,

**A Sermon preached before**

**falshood: perfection and no infirmity:  
where are ioyes which eye hath not  
seene, neyther eare hath heard, neyther  
hath entred into the hart of man: which  
the Lorde hath prepared for them that  
loue him in y<sup>e</sup> company of godly saints:  
in the sight of heauenly Angells: in the  
presence of Iesus, the mediatur of the  
new testament: To whom with the  
Father and the holy Ghost, be  
all hono<sup>r</sup> and glo<sup>ry</sup> for  
euer and euer,**

*Amen.*

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